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Chapter Seventeen

The Chapter Concerning The Advices of the Sahabah رَضِيَ اللَّهُ عَنْهُمْ

This chapter discusses how Nabi ﷺ and the Sahabah رَضِيَ اللَّهُ عَنْهُمْ advised people and accepted the advice given to them, regardless of whether they were at home or on journey. It also highlights how they turned their attention away from the material things of this world and its pleasures to focus on the bounties of the Aakhirah. They so vehemently cautioned people to beware of disobeying Allaah that tears flowed and hearts became overawed. It appeared as if the Aakhirah and the conditions on the Plain of Resurrection were plain before their eyes. This chapter illustrates how they led the Ummah of Muhammad ﷺ by the hand through their advices and turned their attention towards the Creator of the heavens and the earth, thereby severing the arteries of every open and discreet form of Shirk.

Rasulullaah ﷺ's Advices

Rasulullaah ﷺ's profound Advice to Hadhrat Abu Dharr Ghifaari رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ reports that he once asked Rasulullaah ﷺ what the scriptures revealed to Hadhrat Ibraheem عَلَيْهِ السَّلَام contained. Rasulullaah ﷺ replied, "They were full of expressions such as 'O conquering, troubled and deceived king! I have not sent you to gather the things of this world and to heap piles upon another. I have sent you to prevent the plea of the oppressed from reaching Me because I never reject such a plea even though it may come from a Kaafir.' 'As long as a thinking man does not lose his senses, he should distribute his time in a few activities. He should devote some time in secret conversation with his Rabb, some time engaging in introspection, some time contemplating over the creations of his Rabb ﷻ and some time expressly for his needs of food and drink. The thinking man must not undertake a journey unless it be for one of three reasons; to earn provisions for the Aakhirah, to set right an affair pertaining to his livelihood or to gain some pleasure that is not forbidden. It is also necessary for the thinking man to have a deep insight into his times and to be prepared for its conditions. He must also guard his tongue. Whoever judges his words by his actions will have few words to speak unless it concerns matters

of importance."

"O Rasulullaah ﷺ!" Hadhrat Abu Dharr ﷺ asked further, "What did the scriptures of Hadhrat Moosa ﷺ contain?" Rasulullaah ﷺ replied, "It was replete with lessons (such as) 'I am astonished at the person who is convinced about death, yet enjoys himself. I am astonished at the person who is convinced about the fire of Jahannam, yet he continues to laugh. I am astonished at the person who is convinced about predestination, yet he still exert himself unnecessarily. I am astonished at the person who sees this world and how it keeps passing from person to person, yet he places his trust in her. I am astonished at the person who is convinced about reckoning tomorrow, yet he does not work for it.'"

"O Rasulullaah ﷺ!" Hadhrat Abu Dharr ﷺ then asked, "Do advise me." Rasulullaah ﷺ complied by saying, "I advise you to adopt Taqwa because it is the fountainhead of all affairs." "Do advise me further, O Rasulullaah ﷺ," Hadhrat Abu Dharr ﷺ asked. Rasulullaah ﷺ said, "Ensure that you recite the Qur'aan and engage in Allaah's Dhikr because this is a light for you in this world and a treasure in the Aakhirah." "O Rasulullaah ﷺ," Hadhrat Abu Dharr ﷺ entreated, "Give me some more advice." Rasulullaah ﷺ continued, "Abstain from excessive laughter because it kills the heart and removes the light from one's face."

"Do advise me further, O Rasulullaah ﷺ," Hadhrat Abu Dharr ﷺ pleaded. Rasulullaah ﷺ advised him further saying, "Ensure that you participate in Jihaad because it is the monasticism of my Ummah." When Hadhrat Abu Dharr ﷺ asked for more advice, Rasulullaah ﷺ further stated, "Ensure that you remain silent for extended periods because this will repel Shaytaan and assist you in matters of Deen." Upon Hadhrat Abu Dharr ﷺ's further insistence, Rasulullaah ﷺ continued his advice saying, "Love the poor and keep their company." "O Rasulullaah ﷺ!" Hadhrat Abu Dharr ﷺ implored, "Please give me more advice." Rasulullaah ﷺ said, "Look at those who are inferior to you and do not look at those who are superior to you because this is more conducive to you not looking down on Allaah's favours upon you." Again Hadhrat Abu Dharr ﷺ asked, "O Rasulullaah ﷺ! Advise me further." To this, Rasulullaah ﷺ stated, "Speak the truth regardless of how bitter it may be." Upon yet another request from Hadhrat Abu Dharr ﷺ, Rasulullaah ﷺ's advice was, "Knowing your own faults should prevent you from finding faults in others and never be angry with others for the faults you have yourself. You will be guilty enough for finding such faults in people that you do not know exist within yourself and for becoming angry with others for the things you yourself do." Rasulullaah ﷺ then placed his hand on Hadhrat Abu Dharr ﷺ's chest and said, "O Abu Dharr! There is no intelligence like astute planning, no piety like abstinence and no family pride as excellent as good character. ⁽¹⁾

(1) Ibn Abi Dunya, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.473). Abu Nu'aym has reported the complete narration in his *Hilya* (Vol.1 Pg.166), as have Hasan bin Sufyaan and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.201).

"Do you know the Example of each one of you and his family, wealth and Deeds?"

Hadhrat Aa'isha ؓ narrates that Rasulullaah ﷺ once said to the Sahabah ؓ, "Do you know the example of each one of you and his family, wealth and actions?" "Allaah and His Rasool ﷺ know best," the Sahabah ؓ submitted. Rasulullaah ﷺ then explained, "The example of each one of you and his family, wealth and deeds is like a person with three brothers. When lying on his deathbed, the man summons one of his brothers and asks, 'You can see the plight I am now facing. What are you able to do for me?' This brother replies by saying, 'What I have to offer you is that I shall nurse you tirelessly and tend to all your affairs. When you pass away, I shall bathe you, shroud you and carry you along with the others. I shall be carrying you awhile and sometimes also be removing anything harmful from your path. Thereafter, when I return (after the burial), I shall sing your praises whenever someone asks about you.' This brother represents his family. What do you think of him?" "O Rasulullaah ﷺ!" the Sahabah ؓ replied, "We do not see too much in what he has to offer."

Rasulullaah ﷺ then continued, "The man then summons the second brother and asks, 'You can see the plight I am now facing. What are you able to do for me?' This brother replies by saying, 'I have nothing to offer you unless you are alive. As soon as you die, I shall go my way and you will go yours.' This brother represents his wealth. What do you think of him?" The Sahabah ؓ replied, "O Rasulullaah ﷺ! We do not see too much in what he has to offer either."

Rasulullaah ﷺ further stated, "The man then summons the third brother and asks, 'You can see the plight I am now facing. What are you able to do for me?' This brother replies by saying, 'I shall be your companion in your grave and your friend in your loneliness. On the day when actions will be weighed, I shall sit in your scale and lend my weight to it.' This brother represents his good deeds. What do you think of him?" The Sahabah ؓ replied, "O Rasulullaah ﷺ! He is the best brother and the best companion." "That," Rasulullaah ﷺ remarked, "is exactly the way matters are."

Hadhrat Abdullaah bin Kurz ؓ then stood up and said, "O Rasulullaah ﷺ! Do you permit me to string a few couplets concerning this?" When Rasulullaah ﷺ granted him permission, it was a mere day afterwards that he returned to Rasulullaah ﷺ. He stood in front of Rasulullaah ﷺ and others gathered around him, as he recited the following couplets (which mean):

*"Indeed I, my family and the deeds I have sent ahead
are like the one who called his friends and said
in an address to his brothers who were three
'Do offer assistance in this matter that has befallen me
A lengthy separation the outcome of which is uncertain
What have you to offer in what appears to be most devastating'
One of them says, 'I am the one who
will obey you in all matters before you leave*

however, when the separation occurs
 I will be unable to maintain our bond of kinship
 Take what you please from me now
 because I will soon be taken on another precarious road
 If you wish to keep me, you will be unable to do so
 However, you may hastily spend me before a sudden death to make some
 amends'
 The other then speaks whom I loved most dearly
 Whom I had always favoured over others with my affections
 'The help I can offer is to do my best and to wish well for you
 at the time when you have the most difficulty. I can however not fight your death
 Nonetheless, I shall weep and wail for you
 and sing your praises to all who ask about you
 I shall follow those accompanying your funeral procession
 and gently assist all those who carry you
 to your destination, where you will be entered
 I shall then return to continue with my occupations
 as if there had never been any friendship between us
 nor any love that we shared between ourselves'
 This is the family of the person and the help they can offer
 As much as they would like, they can do no more
 The other then speaks and says, 'I am that brother
 the like of whom you have never seen another at this time of difficulty and
 trepidation
 You will find me sitting there by your grave
 arguing in your defence and responding to every interrogation
 On the day deeds are weighed, I shall be sitting
 in the scale that you have always endeavoured to weigh down
 Never forget me and recognise my status
 because I am most compassionate and helpful to you and will never desert you'
 Such are the good deeds you carry out
 Had you done well, you shall meet them on the day of the meeting"
 Rasulullaah ﷺ and all the Sahabah ﷺ started weeping at these words
 and whenever Hadhrat Abdullaah bin Kurz ﷺ passed by any group of
 Muslims, they called him to recite the poem to them. They would then burst out
 in tears when he did so. ⁽¹⁾

The Advices of Ameerul Mu'mineen Hadhrat Umar bin Khattaab ؓ

The Advice he gave to Someone

Hadhrat Umar ؓ once advised a man saying, "Never allow people to distract

(1) Raamhurmuzi in his Amthaal, as quoted in *Kanzul Ummaal* (Vol.8 Pg.124). The narration has also been reported by Ja'far Firyaaabi in his *Kitaabul Kuna*, by Ibn Abi Aasim in his *Wahdaan*, by Ibn Shaaheen, by Ibn Mandah in his *Sahabah*, by Ibn Abi Dunya in his *Kifaalah*, as quoted in *Isaabah* (Vol.2 Pg.362).

you from yourself because you are ultimately responsible for yourself and not for them. **Never spend your days wandering about because everything you do is recorded.** Always carry out a good deed whenever you sin because I have never seen anything catch up with another as fast as a newly done good deed catches up with an old sin." (1)

Hadhrat Umar رضي الله عنه also said, "Stay away from that which causes you harm, ensure that you have righteous friends even though such people are scarce and consult those who fear Allaah about all your matters." (2)

Eighteen Wise Advices from the Lips of Hadhrat Umar رضي الله عنه

Hadhrat Sa'eed bin Musayyib reports that there were eighteen guidelines that Hadhrat Umar رضي الله عنه formulated for the people, every one of which is replete with wisdom. He said,

- "(1) When someone disobeys Allaah in matter that impacts on you, you can give him no punishment worse than obeying Allaah in matters that impact on him.
 - (2) Always assume the best about your brother unless you learn something about him that you absolutely cannot reconcile.
 - (3) Never assume the worst about any statement that a Muslim makes as long as you are able to make a favourable interpretation.
 - (4) The person who exposes himself to slander must never rebuke anyone who holds a bad opinion of him.
 - (5) Whoever guards his secrets will retain the choice in his hands.
 - (6) Ensure that you keep true friends to stay under their wings because they are a source of beauty during times of prosperity and a means of protection during times of hardship.
 - (7) Always speak the truth even though it leads to your death.
 - (8) Never delve into matters that do not concern you.
 - (9) Do not ask about matters that have not occurred because that which has already taken place is enough to preoccupy you from that which has not.
 - (10) Never seek your needs from one who does not want to see your success.
 - (11) Never treat false oaths lightly because Allaah will then destroy you.
 - (12) Never keep the company of the sinners to learn from their sinful ways.
 - (13) Keep away from your enemy.
 - (14) Beware even of your friends, except for the trustworthy one and none can be trustworthy unless he fears Allaah.
 - (15) Be humble when in the graveyard,
 - (16) submit to Allaah's obedience and
 - (17) seek Allaah's protection at the time of disobeying His commands. (18)
- Consult with those who fear Allaah because Allaah says:

﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾ (سورة فاطر: آيت ٢٨)

(1) Deenowri, as quoted in *Kanzul Ummaal* (Vol.8 Pg.208).

(2) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.208).

From Allaah's bondsmen, it is only those with knowledge (*those who recognise Him*) who fear Him. {Surah Faatir, verse 28}⁽¹⁾

Hadhrat Muhammad bin Shihaab reports that Hadhrat Umar bin Khattaab رَضِيَ اللَّهُ عَنْهُ said, "Never delve into matters that do not concern you, keep your distance from your enemy and be cautious even of your friends unless he is a trustworthy person because nothing can compare with a trustworthy person. Never keep the company of a sinner because he will teach you his sinful ways and never disclose your secrets to him. Always consult with those who fear Allaah رَضِيَ اللَّهُ عَنْهُمْ."⁽²⁾

"Men are of three Categories and Women are of three Categories"

Hadhrat Samurah bin Jundub رَضِيَ اللَّهُ عَنْهُ reports that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once said, "Men are of three categories and women are also of three categories. As for women, there is the woman who is chaste, is a Muslim, is gentle, loving and has many children. She assists her family against the (fashions and influences of the) times and does good to assist in the times against her family. It is however rare to find such a woman. The second is the woman makes many demands and does nothing more than bear children. The third is a parasitic yoke that Allaah places around the neck of whoever He pleases and removes from the neck of whoever He pleases.

As for the three categories of men, one is the man who is chaste, easy-going, gentle, holding intelligent opinions and always offering the best counsel. Whenever any matter arises, he consults with others and matters are always settled with his opinion. The other is the man who has no sound opinions but when any matter arises, he consults men of good judgement and does what they advise. The third man is the bewildered person who cannot distinguish right from wrong. He neither consults with others nor takes the opinion of someone offering guidance."⁽³⁾

His Advice to Hadhrat Ahnaf bin Qais

Hadhrat Ahnaf bin Qais narrates that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once said to him, "O Ahnaf! The person who laughs too much loses respect and the one who jokes too much is not taken seriously. The one who talks too much, makes too many mistakes, the one who makes too many mistakes loses modesty, the one who loses modesty loses piety and the heart of the one who loses piety eventually dies."⁽⁴⁾

Another narration states that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "The person who laughs too much loses respect, the one who jokes too much is not taken seriously and the one who indulges too much in something is known for it. The one who talks too much, makes too many mistakes..." The rest of the narration is like the one

(1) Khateeb, Ibn Asaakir and Ibn Najaar, as quoted in *Kanzul Ummaal* (Vol.8 Pg.233).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.55).

(3) Ibn Abi Shaybah, Ibn Abi Dunya, Kharaa'iti, Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.235).

(4) Tabraani in his *Awsat*. Haythami (Vol.10 Pg.302) has commented on the chain of narrators.

above. ⁽¹⁾

"There are some servants of Allaah who annihilate falsehood by staying away from it and revive the truth by speaking of it"

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "There are some servants of Allaah who **annihilate falsehood by staying away from it and revive the truth by speaking of it**. When given encouragement (to do good), they are encouraged and when warned against something, they take heed. When fearing something, they are never off guard. With the power of conviction, they are able to see things they have never seen, blending these into those memories that never leave. Their fear for Allaah has purified their souls and they forsake that which will leave them (the pleasures of this world) for that which will always remain theirs (the bounties of the Akhirah). Life is a bounty for them and death is a source of honour because they will marry the wide-eyed damsels of Jannah and be waited upon by servants of eternal youth." ⁽²⁾

Miscellaneous Advices that he Gave

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once said, "Become coffers of the Qur'aan, fountains of knowledge and ask Allaah for your sustenance on a day-to-day basis." Another narration states that he also added, "Remain in the company of those who **repent excessively because such people have the softest hearts.**" ⁽³⁾

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ also said, "The person who fears Allaah will never vent his anger and will never do as he pleases. Had it not been for the Day of Qiyaamah, matters would have been very much different to what you see." ⁽⁴⁾

It was Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ who said, "The person who is just to people despite the hardship he has to endure, will be granted success in all his endeavours. Humbling oneself in obedience to Allaah is closer to righteousness than to desiring honour." ⁽⁵⁾

Hadhrat Maalik reports that the report reached him that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ said, "A man's respect lies in his Taqwa, his honour in his Deen and his manhood in his character. Courage is the antithesis of cowardice because while a courageous man will fight to defend those he knows as well those he does not know, the coward will flee from defending even his own parents. While people see respect in wealth, true honour really lies in Taqwa. I am not better than a Persian, a non-Arab or a common farmer except by virtue of Taqwa (the best will be the one with the most Taqwa)." ⁽⁶⁾

(1) Ibn Abi Dunya, Askari, Bayhaqi and others, as quoted in *Kanzul Ummaal* (Vol.8 Pg.235).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.55).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.51).

(4) Ibn Abi Dunya, Deenowri in his *Mujaalasaah* and Haakim in his *Kuna*, as quoted in *Kanzul Ummaal* (Vol.8. Pg.235).

(5) Kharaa'iti and others, as quoted in *Kanzul Ummaal* (Vol.8 Pg.235).

(6) Ibn Abi Shaybah, Askari, Ibn Jareer, Daar Quini and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.235).

Hadhrat Sufyaan Thowri reports that Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once wrote to Hadhrat Abu Moosa Ash'ari رَضِيَ اللَّهُ عَنْهُ saying, "Wisdom is not something that comes with age but it is a gift that Allaah grants to whoever He pleases. Ensure that you always stay away from shameful acts and evil character." (1)

Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once wrote to his son Hadhrat Abdullaah رَضِيَ اللَّهُ عَنْهُ saying, "I advise you to always adopt Taqwa because Allaah will always protect the one who has Taqwa. Allaah suffices for the one who trusts in Him, He rewards the one who gives Him a loan and increases His bounties on the one who is grateful. Taqwa should always be your prime objective, the foundation of all your actions and the polish of your heart. Remember that there is no deed for the one who makes no intention, there is no reward for the one who does not intend it, there is no benefit in the wealth of the one who has no compassion and there can be nothing new for the one who has nothing old." (2)

Hadhrat Ja'far bin Zabrqaan reports that in a letter to one of his governors, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ concluded with the words, "Take stock of yourself during times of prosperity before difficulties take stock of you because the one who takes stock of himself during times of prosperity will ultimately be happy and the envy of others. As for the one who has been distracted by the world and who has made sin his occupation, he will ultimately have only regret and grief. Take heed of the advice given to you so that you may refrain from that which you are being prevented from doing." (3)

In a letter to Hadhrat Mu'aawiya bin Abu Sufyaan رَضِيَ اللَّهُ عَنْهُ, Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ stated, "Hold fast to the truth and it will reveal to you the status of the people of the truth. Ensure also that you always pass judgement by the truth. Was Salaam." (4)

The Advices of Ameerul Mu'mineen

Hadhrat Ali bin Abi Taalib رَضِيَ اللَّهُ عَنْهُ

His Advice to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abdullaah bin Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that when Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ once asked Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ for advice, Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ said, "Never allow your conviction to become doubtful, your knowledge to regress to ignorance or your suspicions to transform into conviction. You must also remember that nothing of this world is really yours besides what you have received and then passed on, what you have distributed, thereby levelling the equation and the clothes you have already worn out." "O Abul Hasan!" Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ remarked, "What you have stated is indeed very true." (5)

Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ once said to Hadhrat Umar رَضِيَ اللَّهُ عَنْهُ, "O Ameerul Mu'mineen! If

(1) Ibn Abi Dunya and Deenowri, as quoted in *Kanzul Ummaal* (Vol.8 Pg.235).

(2) Ibn Abi Dunya, Abu Bakr Sowli and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.207).

(3) Bayhaqi in his *Zuhd* and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.207).

(4) Abul Hasan Rizqawi in his *Juz*, as quoted in *Kanzul Ummaal* (Vol.8 Pg.208).

(5) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.221).

you wish to meet up with your two companions (Rasulullaah ﷺ and Hadhrat Abu Bakr ﷺ), then curtail your hopes, eat less than your fill, shorten your loincloth, patch your upper garment and mend your shoes. By doing this, you will surely meet up with them." (1)

His Advice about what Goodness Really is

Hadhrat Ali ﷺ once said, "Goodness is not when your wealth or your children increase, but when your knowledge increases, when your tolerance grows and when you excel people in worshipping your Rabb. When you do well, praise Allaah and when you do wrong, seek Allaah's forgiveness. There is no good in this world except for one of two persons; the person who commits a sin and then compensates for it by repenting and the person who hastens to do good deeds. A deed carried out with Taqwa can never be underestimated because how can a deed that Allaah accepts ever be underestimated?" (2)

His Advices to his son Hasan ﷺ when he was Stabbed and some other Advices he gave him

Hadhrat Uqba bin Abu Sahbaa narrates that after Hadhrat Ali ﷺ was stabbed by Ibn Muljim, (his son) Hadhrat Hasan ﷺ came to him weeping. "What makes you weep, dear son?" Hadhrat Ali ﷺ asked. Hadhrat Hasan ﷺ replied, "Why should I not weep when you are passing the first day of the Aakhirah and the last day of this world?" "Dear son!" Hadhrat Ali ﷺ advised, "Remember four things plus another four and whatever else you do with these will never harm you." "What are they, beloved father?" Hadhrat Hasan ﷺ enquired. Hadhrat Ali ﷺ explained, "The greatest wealth is intelligence while the worst poverty is foolishness. Conceit is the most estranging of all things and the greatest source of respect is good character."

"Dear father!" Hadhrat Hasan ﷺ said, "These are four factors. Do teach me the other four." Hadhrat Ali ﷺ then said, "Stay away from the company of the foolish because he will cause you harm even when he intends doing you good. Also stay away from the company of those who lie excessively because this will draw closer to you those who are far (giving them the opportunity to harm you) and will drive away those who are close to you. Do not also keep the company of a miser because he will distance himself from you at a time when you need him the most. Ensure that you do not also keep company with a sinner because he will sell you for something most insignificant." (3)

Hadhrat Ali ﷺ once said, "Inspiration (from Allaah) is the best guide, good character is the best companion, intelligence is the best friend, sound (Deen) education is the best legacy and there is no (source of) loneliness more detrimental than conceit." (4)

(1) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.219).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.75). Ibn Asaakir has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.8 Pg.221).

(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.236).

(4) Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.236).

It was Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ who said, "Do not look at who is saying something, but look at what is being said." He also said, "All forms of friendship will come to an end besides the friendship that is not built on greed." (1)

The Advices of Hadhrat Abu Ubaydah bin Jarraah رَضِيَ اللَّهُ عَنْهُ

His Advice to his Troops

Hadhrat Nimraan bin Makhmar narrates that Hadhrat Abu Ubaydah bin Jarraah رَضِيَ اللَّهُ عَنْهُ was walking amongst his troops as he said to them, "Listen well! There are many who keep their clothes white while soiling their Deen. Listen well! There are many who appear to be honouring themselves but are actually disgracing themselves. Repel old sins by fresh good deeds because even if any of you commits as many sins as can fill the space between the heavens and the earth, a single good deed done afterwards will rise above them all and overpower them." (2)

His Advice after being Afflicted by the Plague and his Statement about the Heart of a Mu'min

Hadhrat Sa'eed bin Abu Sa'eed Maqbari رَضِيَ اللَّهُ عَنْهُ narrates that Hadhrat Abu Ubaydah bin Jarraah رَضِيَ اللَّهُ عَنْهُ was struck by the plague in Jordan and this is where his grave is situated. When this happened, he called all the Muslims present there and said, "I wish to give you such advice that if you take heed to it, you will always remain in good stead. Establish salaah, pay zakaah, fast during Ramadhaan, give charity, perform Hajj, perform Umrah, encourage each other (to do good), wish well for your leaders and never betray them. Never allow the world to make you negligent because even if a man is granted the life of a thousand years, he will have to encounter this juncture that you see me lying in. Allaah has ordained death for mankind and they therefore have to die. The most intelligent of them is he who is most obedient to his Rabb and carries out the most good deeds for the day he returns to Allaah. Was Salaam Alaykum wa Rahmatullaah. O Mu'aadh bin Jabal! Lead the people in salaah." Thereafter, Hadhrat Abu Ubaydah bin Jarraah رَضِيَ اللَّهُ عَنْهُ passed away.

Hadhrat Mu'aadh bin Jabal رَضِيَ اللَّهُ عَنْهُ then addressed the people saying, "O people! Repent sincerely to Allaah for your sins because when a servant meets Allaah after having repented for his sins, Allaah makes it compulsory for Himself to forgive all his sins. It is only his debts that are not forgiven because a person is held in custody for his debts. Whoever has severed ties with his brother should meet him and shake hands with him because it does not befit a Muslim to sever ties with his brother for more than three days. Whoever does sever ties for more than three days will be guilty of a major sin." (3)

(1) Sam'aani in his Dalaa'il, as quoted in *Kanzul Ummaal* (Vol.8 Pg.236).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.102).

(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.74).

Hadhrat Abu Ubaydah bin Jarraah رَضِيَ اللَّهُ عَنْهُ once said, "The heart of a Mu'min is like that of a sparrow, which changes so many times every day (because of which a person needs to consult with others)." (1)

The Advices of Hadhrat Mu'aadh bin Jabal رَضِيَ اللَّهُ عَنْهُ

Hadhrat Muhammad bin Seereen reports that Hadhrat Mu'aadh bin Jabal رَضِيَ اللَّهُ عَنْهُ was once with his companions, who were greeting him and seeing him off. When a man then approached him (and asked for some advice), Hadhrat Mu'aadh bin Jabal رَضِيَ اللَّهُ عَنْهُ said to him, "I will give you two advices, which if you take heed to, you will be taken care of. Remember that while you cannot do without your share (of sustenance) in this world, you are even more in need of your share in the Aakhirah. You should therefore give preference to your share in the Aakhirah over your share in this world and make such thorough arrangements for it that it remains with you wherever you go." (2)

Hadhrat Amr bin Maymoon Awdi says, "Hadhrat Mu'aadh bin Jabal رَضِيَ اللَّهُ عَنْهُ once stood up amongst us and said, 'O Banu Awd! I am the messenger of Allaah's messenger ﷺ. Remember well that all will have to return to Allaah. Thereafter (after reckoning), people will head either towards Jannah or Jahannam, where they will live forever and from where they will not be going anywhere else. There they will live until eternity in bodies that will never die.'" (3)

Hadhrat Mu'aawiya bin Qurra narrates that Hadhrat Mu'aadh bin Jabal رَضِيَ اللَّهُ عَنْهُ once said to his son, "Dear son! Whenever you perform salaah, perform the salaah of a person who is bidding farewell and never think that you will ever be returning to this world. Dear son! Remember that when a Mu'min dies, he lies between two excellent things; the good that he has sent ahead and the good that he leaves behind (*Sadaqah Jaariya*)."

(4)

Hadhrat Abdullaah bin Salamah narrates that when someone once asked Hadhrat Mu'aadh bin Jabal رَضِيَ اللَّهُ عَنْهُ to teach him, Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ asked him, "Will you then obey me?" "I am most eager to obey you," the man replied. Hadhrat Mu'aadh رَضِيَ اللَّهُ عَنْهُ then advised him saying, "Fast at times and do not fast at times (do not fast perpetually), perform salaah at night and sleep as well, earn without sinning, die only as a Muslim and beware of the curse of the oppressed person." (5)

Hadhrat Mu'aadh bin Jabal رَضِيَ اللَّهُ عَنْهُ once said, "The person who does three things exposes himself to resentment. (The three things are:) Laughing without being amused, sleeping (throughout the night) without waking (for salaah) and eating without being hungry." (6)

It was also Hadhrat Mu'aadh bin Jabal رَضِيَ اللَّهُ عَنْهُ who said, "When you were tested with adverse conditions, you exercised patience (and passed the test). You will

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.102).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.234).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.236).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.234).



(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.233).


(6) Abu Nu'aym in his *Hilya* (Vol.1 Pg.237).


soon be tested with conditions of prosperity (so do exercise restraint). What I fear most for you are your women when they start wearing gold and silver bangles, the fine garments of Shaam and the floral garments of Yemen. They will then exhaust wealthy men and tax the poor man with a burden he is unable to bear." (1)



The Advices of Hadhrat Abdullaah bin

Mas'ood

Hadhrat Abdullaah bin Mas'ood  once said, "It angers me to see a man idle without doing anything for this world or for the Aakhirah." (2) Another narration states that Hadhrat Abdullaah bin Mas'ood  said, "Let me not find any of you lying like a corpse at night (without waking for salaah) and behaving like the *Qutrub* insect all day." Hadhrat Ibn Uyaynah states that the *Qutrub* insect is one that is sitting in one place at times and then somewhere else (moving about all day long without taking a break. Like this, the man is constantly on the move in pursuit of worldly gain). (3)

Hadhrat Abdullaah bin Mas'ood  also said, "The cream of this world has passed on, leaving only waste behind. Death today is therefore a gift for every Muslim." (4) Another narration states that he said, "This world is like a lake at the top of a mountain, the best waters of which have departed, leaving behind only muddy remains." (5)

Hadhrat Abdullaah bin Mas'ood  stated, "How wonderful are two things that people dislike; death and poverty! By Allaah! One is affected by either one of two conditions, prosperity or poverty and I care not which of the two I am afflicted with. If it is prosperity, I can use it to sympathise (with the poor by helping them). If it is poverty, I can use it to exercise patience (and be rewarded abundantly)." (6)

It was also Hadhrat Abdullaah bin Mas'ood  who said, "A person cannot reach the reality of Imaan until he reaches its apex and he will be unable to reach the apex until he loves poverty more than prosperity, until he loves submission more than honour and until the one who praises him and the one who insults him are the same to him." The students of Hadhrat Abdullaah bin Mas'ood  then explained this statement saying, "Until he prefers earning Halaal and remaining in poverty to earning Haraam and living in affluence; until he prefers submitting to Allaah's commands to the (worldly) honour derived from sinning and until the person praising him in truth and the person insulting him are equal in his sight." (7)

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.236).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.130). Abdur Razzaaq has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.8 Pg.232).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.130).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.131).

(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.132).

(6) Abu Nu'aym in his *Hilya* (Vol.1 Pg.132).

(7) Abu Nu'aym in his *Hilya* (Vol.1 Pg.132). Ahmad has reported a similar narration, as quoted in *Safwatus Safwah* (Vol.1 Pg.164).

Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ also said, "I swear by the Being besides Whom there is none worthy of worship that when a person passes his mornings and evenings as a Muslim, the adversities that afflict him in this world will not harm him." (1)

Hadhrat Abdur Rahmaan bin Hujayrah reports from his father that when he took a seat, Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ would say, "Days and nights are passing you people by, as your lives are growing shorter, your actions are being recorded and death is waiting to strike you so very suddenly. The person who sows good (deeds) will soon harvest that which he will be pleased to have. However, the one who sows evil will harvest only regrets. Every farmer will reap only that which he plants. **While the sustenance of a slow person will never bypass him**, the greedy person cannot get more than what has been destined for him. The person who has anything good has been given the same by Allaah and the person saved from any evil has been saved by Allaah. **Those with Taqwa are simple, those with deep understanding of Deen are to be followed and being in their company will only grant one more.**" (2)

Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ once stated, "Each one of you is a guest and his wealth is borrowed. **While the guest has to leave sometime, a borrowed item has to be returned to the owner.**" (3)

Hadhrat Abdur Rahmaan the son of Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ reports that a man once approached his father saying, "O Abu Abdur Rahmaan! Teach me some words that are both concise and beneficial." Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ said, "Worship Allaah without ascribing any partners to Him and go wherever the Qur'aan takes you. When someone brings you the truth, accept it from him even though he may be someone distant or someone you dislike and **when someone comes to you with falsehood, reject it even though he may be someone close and beloved to you.**" (4)

Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ stated, "The truth is heavy and bitter while falsehood is light and pleasant. So many pleasures there are that give rise to nothing but tremendous sorrow." (5)

Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ is reported to have said, "While the heart may have incredible enthusiasm and zeal (to do good), it can also be greatly indifferent and lethargic. You must therefore exploit its enthusiasm and ignore its indifference." (6)

Hadhrat Mundhir reports that when some non-Arab chiefs came to see Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ, the people were impressed by their muscular necks and glowing health. Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ then said to the people, "You may see that a Kaafir is physically most healthy while his heart

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.132).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.134). Ahmad has reported a similar narration, as quoted in *Safwatus Safwah* (Vol.1 Pg.161).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.134).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.134).

(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.134).

(6) Abu Nu'aym in his *Hilya* (Vol.1 Pg.134).

is most ill (with kufr and Shirk). You may then meet a Muslim whose body may be most ill, but his heart is most healthy. By Allaah! If your hearts are ill and only your bodies are healthy, you will be lower than a dung-beetle in Allaah's sight."⁽¹⁾ Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ once said, "A Mu'min cannot have any comfort without meeting Allaah and whoever finds comfort only in meeting Allaah has actually met Allaah."⁽²⁾

It was also Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ who said, "None of you should ever place his Deen around the neck of another person in a manner that he believes only when the other person believes and he rejects what the other person rejects (he must follow the teachings of the Qur'aan and Sunnah instead). However, if he absolutely has to follow someone, he must follow someone who has passed away (as a practising Muslim) because the living are never immune from corruption."

Another narration states that he said, "None of you should ever be an *Imma'ah*." "What is an *Imma'ah*, O Abu Abdur Rahmaan?" the people asked. Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ explained, "When a person says, 'I am with the people. If they are rightly guided, so shall I be and if they go astray, I shall stray as well.' Listen well! Each of you must fortify his heart so much that he will not resort to kufr even if all of mankind does."⁽³⁾

Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ said, "I can make three statements on oath and there is a fourth thing that if I say it on oath as well, I would definitely not be wrong. (The first is that) Allaah will never make a person who has a share of Islaam like the one who has no share of Islaam. (The second is that) When Allaah is a person's friend in this world, He will never hand him over to someone else on the Day of Qiyaamah. (The third is that) When someone loves a nation, he will certainly arrive with them (on the Day of Qiyaamah). Then the fourth thing about which I would definitely not be wrong if I say it on oath is that if Allaah conceals the faults of a person in this world, he will definitely do so in the Aakhirah."⁽⁴⁾

Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ also said, "Whoever desires this world will do harm to his Aakhirah and whoever desires the Aakhirah will do harm to his world. O people! Rather let harm come to that which is temporary instead of harm coming to that which is everlasting."⁽⁵⁾

It is also reported that Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ said, "Verily the most truthful of all speech is the Book of Allaah رَضِيَ اللَّهُ عَنْهُ, the strongest handhold is the Kalimah of Taqwa, the best of creeds is the creed of Hadhrat Ibraheem رَضِيَ اللَّهُ عَنْهُ, the best of all ways is the Sunnah of Rasulullaah رَضِيَ اللَّهُ عَنْهُ and the best guidance is the guidance of the Ambiyaa. The most dignified discourse is the Dhikr of Allaah, the best of narratives is the Qur'aan, the best of all matters are

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.135).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.136).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.136).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.137).

(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.138).

those with the best results and the worst of them all are those that are fabricated. That which may be little but suffices is better than that which is plenty but which distracts one (from Allaah and the Akhirah). **Coming to the rescue of a single soul is better than a kingdom in which justice cannot be upheld.** The worst reproach will be when death appears, the worst regret will be on the Day of Qiyaamah and the worst misguidance is to stray after once being rightly guided. The best of wealth is the wealth of the heart, the best of provisions is Taqwa, the best of things to be placed in the heart is conviction, doubts stem from kufr and the worst of blindness is the blindness of the heart. Intoxicants are the root of all sin, women are the traps of Shaytaan, youth is a branch of insanity and wailing is amongst the acts of the Period of Ignorance.

There are people who are the last to attend the Jumu'ah salaah and who make the Dhikr of Allaah only verbally (without concentration). The worst of all sins is lying, verbally abusing a Mu'min is an act of irreligiousness, physically abusing him leads to kufr and his wealth is as sacred as his life. Allaah will forgive the one who forgives (others), Allaah will reward the one who swallows his anger, will pardon the one who pardons and will generously recompense the one who patiently endures difficulties. The worst of all earnings are earnings from interest and the worst thing to consume is the wealth of orphans. The fortunate person is he who takes advice from others while the unfortunate one is he who has been decreed such ever since he was in the belly of his mother. So much is enough for a person that affords him contentment and every person is travelling towards a place measuring only four arm's lengths. The matter of greatest concern is the Akhirah and the master of all deeds are the very last of them. The worst of all dreams are those that one lies about and the noblest of deaths is martyrdom. He who recognises a test will be patient, he who does not will find it perplexing and Allaah will destroy the one who is haughty. The one who espouses this world will be unable to gain mastery over it, the one who obeys Shaytaan will disobey Allaah and he who disobeys Allaah will be punished by Allaah." (1)

Another narration states that Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ once said, "When a person does things for show in this world, Allaah will show his faults to people on the Day of Qiyaamah and when one does things for people to hear about him in this world, Allaah will make them hear all about his faults on the Day of Qiyaamah. **The person who acts proudly to gain status, Allaah will humiliate him whereas Allaah will elevate the person who is humble.**" (2)

The Advices of Hadhrat Salmaan Faarsi رَضِيَ اللَّهُ عَنْهُ

Hadhrat Ja'far bin Burqaan reports that the report reached him that Hadhrat Salmaan Faarsi رَضِيَ اللَّهُ عَنْهُ used to say, **"Three persons make me laugh and three things make me cry.** I laugh at the person who entertains lengthy hopes in this world yet death is constantly searching for him. The other is the person who is negligent of death yet death is never negligent of him and (the third is) the

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.138).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.138).

person who laughs most heartily whereas he knows not whether his Rabb is angry with him or pleased. The three things that make me weep are separation from Muhammad ﷺ and his party, the frightening scene when the pangs of death arrive and standing before the Rabb of the universe when I know not whether I shall be heading for the fire of Jahannam or for Jannah." (1)

Hadhrat Salmaan رضي الله عنه also said, "When Allaah intends destruction to come to a person, Allaah strips him of modesty and you find that he becomes a person who hates people and they hate him. When this occurs, Allaah takes His mercy away from him and you find that he becomes vulgar and hard-hearted. When this happens, Allaah removes trustworthiness from him and you then find him to become treacherous and being treated treacherously by others. When this happens, the brace of Islaam is then eventually snatched off his neck and he becomes one who is cursed by Allaah and by all of creation." (2)

Hadhrat Salmaan رضي الله عنه is also reported to have said, "The example of a Mu'min in this world is like a sick person who has with him his physician who knows every illness and every cure. When the person desires something that is harmful for him, the physician prevents him from taking it saying, 'Do not go near that because you will be destroying yourself if you do.' He then continues preventing him from things in this manner until the person is completely cured of his disease. In a like manner, a Mu'min desires a great number of things of comfort that others have been given and which he has not. However, Allaah prevents him from it and shields it from him until he dies, after which Allaah admits him into Jannah." (3)

Hadhrat Yahya bin Sa'eed reports that Hadhrat Abu Dardaa رضي الله عنه once wrote to Hadhrat Salmaan رضي الله عنه, inviting him to come and stay in the blessed land (of Shaam). Hadhrat Salmaan رضي الله عنه however wrote back saying, "It is not any piece of land that makes a person blessed, but it is knowledge that does. The news has reached me that you have been made a physician (a judge). Congratulations to you if you are able to cure people (settle their cases justly), but if you are a quack, then beware that you do not kill a person (have a person wrongly executed), because of which you will have to enter Jahannam." As a result, whenever Hadhrat Abu Dardaa رضي الله عنه had passed judgement between two persons and they were leaving his court, he would say, "By Allaah! Have I been a quack? Come back and plead your cases to me all over again." (4)

The Advices of Hadhrat Abu Dardaa رضي الله عنه

Hadhrat Hassaan bin Atiyya reports that Hadhrat Abu Dardaa رضي الله عنه used to say, "You people will always remain in good stead as long as you love the righteous ones amongst you and as long as you recognise the truth when it is spoken amongst you because the one who recognises the truth is like the one who

(1) Abu Nu'aym in his *Hilya* (Vol. I Pg.207).

(2) Abu Nu'aym in his *Hilya* (Vol. I Pg.204).

(3) Abu Nu'aym in his *Hilya* (Vol. I Pg.207).

(4) Abu Nu'aym in his *Hilya* (Vol. I Pg.205).

practises it." (1)

Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ said, "Never compel people to do what they have not been compelled to do (by Allaah) and never take them to task for what their Rabb would not. O son of Aadam رَضِيَ اللَّهُ عَنْهُ! Worry about yourselves because the person who constantly pursues the wrong he sees in others will always be plagued by prolonged grief and frustration that never abates." (2)

Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ also said, "Worship Allaah as if you can see Him and count yourselves amongst the dead. Remember that a little that is sufficient for you is better than plenty that makes you negligent and remember also that good deeds never age and sins are never forgotten." (3)

It is reported that Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ once said, "Goodness is not when your wealth or your children increase, but when your knowledge increases, when your tolerance grows and when you excel people in worshipping your Rabb. When you do well, praise Allaah رَضِيَ اللَّهُ عَنْهُ and when you do wrong, seek forgiveness from Allaah رَضِيَ اللَّهُ عَنْهُ." (4)

Hadhrat Saalim bin Abul Ja'd narrates that Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ said, "One should beware that he is not hated in the hearts of the Mu'mineen without him knowing it. Do you know why this happens?" When Hadhrat Saalim replied that he did not, Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ explained, "When a person secretly disobeys Allaah, Allaah casts resentment for him in the hearts of the Mu'mineen and he does not even know about it." (5)

Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ also said, "The apex of Imaan is to steadfastly fulfil the orders of Allaah, to be satisfied with what Allaah decrees, to be sincere in pinning one's trust in Allaah رَضِيَ اللَّهُ عَنْهُ and to surrender oneself completely to one's Rabb." (6)

It is reported that Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ also said, "Destruction be for the one who is concerned only with amassing wealth. Like a madman, his mouth is always agape looking at what others have rather than what he has. If he could help it, he would even join the day with the night (to have more time to earn money). His destruction will be in the severe reckoning and intense punishment that he will be receiving." (7)

It was also Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ who said, "O people of Damascus! Do you have no shame? You store that which you will be unable to eat, you build that which you cannot live in and you have hopes that you cannot reach. There have been civilisations before you who amassed and hoarded their wealth, entertained lengthy hopes and constructed fortified buildings. However, their amassed treasures were destroyed, their hopes turned out to be deceptive

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.210). Bayhaqi and Ibn Asaakir have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.8 Pg.224).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.211).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.212).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.212).

(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.215).

(6) Abu Nu'aym in his *Hilya* (Vol.1 Pg.216).

(7) Abu Nu'aym in his *Hilya* (Vol.1 Pg.217).

illusions and their buildings became their graves. They were the nation of Aad who once filled the territory between Aden and Amman with wealth and offspring. Now who would want to buy their legacy for even two Dirhams?" (1)

Another narration states that when Hadhrat Abu Dardaa (رضي الله عنه) noticed how much the Muslims were absorbing themselves in building and planting trees, he stood up in their Masjid and addressed them saying, "Gather around me, O people of Damascus!" When the people had gathered, he duly praised Allaah and said, "Do you have no shame..." The rest of the narration is like the one above. (2)

Hadhrat Safwaan bin Amr narrates that Hadhrat Abu Dardaa (رضي الله عنه) used to say, "O assembly of the wealthy! Cool off your skins (save it from Jahannam) with your wealth (by spending it in Sadaqah) before you and us become equals in it (when your death arrives). You will then only be able to look at it and we will join you in looking."

He also said, "What I fear for you is a subtle desire for a bounty that will involve you in futility. This will happen when you fill yourselves with food and starve yourselves of knowledge."

Another narration states that he said, "The best of you is he who says to his companion, 'Let us fast before we die' and the worst of you is he who says to his companion, 'Let us eat, drink and pass time before we die'."

Hadhrat Abu Dardaa (رضي الله عنه) was once passing by some people who were building. He said to them, "You people are renovating this world when Allaah desires that it is reduced to ruins. Allaah shall however prevail in whatever He intends."

Hadhrat Makhool reports that Hadhrat Abu Dardaa (رضي الله عنه) used to search for ruins and when he found any, he would address it saying, "O ruins of the ruined ones! Where are those who had been inhabiting you initially?" (3)

Hadhrat Abu Dardaa (رضي الله عنه) said, "There are **three things** that I love and which people generally hate; **poverty, illness and death.**" (4)

He also said, "I love death because of my longing to meet my Rabb. I love poverty because I can then truly humble myself before my Rabb and I love illness because it obliterates my sins." (5)

Hadhrat Shurahbeel narrates that whenever Hadhrat Abu Dardaa (رضي الله عنه) saw a funeral, he would say, "You are leaving in the morning and we shall be leaving in the evening. You are leaving in the evening and we shall be leaving in the morning. Death is a powerful advice, yet people are so quick to forget. **One needs no advice other than death.** While people leave one after another, it is only those without sense that remain behind (without taking heed)." (6)

Hadhrat Aun bin Abdullaah reports that Hadhrat Abu Dardaa (رضي الله عنه) said, "The person who searches very hard (for the faults of others) will lose sight of himself

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.217).

(2) Ibn Abi Haatim, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.341).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.218).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.217).

(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.217).

(6) Abu Nu'aym in his *Hilya* (Vol.1 Pg.218).

(of his own faults) and the one who does not prepare for emergencies will be left helpless. If you give and take loans from people, they will do the same with you and if you leave them, they will not leave you." "Then what would you advise me to do?" Hadhrat Aun asked. Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ replied, "Lend the one who will pay you back on the day you will be most in need (the Day of Qiyaamah)." (1)

Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ also said, "The person who often thinks of death will show off less and will also be less jealous." (2)

Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ is also reported to have said, "Why is it that I see you greedy for that (sustenance) for which Allaah has already assumed responsibility on your behalf while you ruin that (duties) which you have been entrusted with? I know the wicked ones amongst you better than a horse specialist knows his horses. They are the ones who perform their salaah after its time, who listen to the Qur'aan indifferently and whose slaves are not free from them even after they have been set free." (3)

It was also Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ who said, "Look for good throughout your lives and ensure that you present yourself for all Allaah's breaths of mercy because there are many such breaths of Allaah's mercy, which Allaah allows to strike those of His servants whom He pleases. Also ask Allaah to conceal your faults and to calm your fears." (4)

Hadhrat Abdullaah bin Jubayr bin Nufayr reports that a man once said to Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ, "Teach me something by which Allaah رَضِيَ اللَّهُ عَنْهُ may grant me benefit." Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ advised him saying, "There are two, three, four or rather five things that if a person practises upon, Allaah will undertake to reward him with the highest stages. (They are that) You should never eat anything other than that which is pure (Halaal), you should never earn anything other than that which is pure and you should never admit into your home anything other than that which is pure. Ask Allaah for your sustenance day by day and when you count yourself amongst the dead each morning, it will be as if you have already met up with them. Hand your honour over to Allaah رَضِيَ اللَّهُ عَنْهُ so that you leave Allaah رَضِيَ اللَّهُ عَنْهُ to deal with anyone who swears you, abuses you or fights with you. Then when you commit any sin, seek forgiveness from Allaah رَضِيَ اللَّهُ عَنْهُ." (5)

Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ also said, "A person remains youthful in his love for this world even though his collar bones may be meeting because of old age. This applies to everyone except those whose hearts Allaah has tested for Taqwa, and they are few indeed." (6)

It is reported that Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ once said, "It is with three factors

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.218).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.220).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.221).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.221).

(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.222).

(6) Abu Nu'aym in his *Hilya* (Vol.1 Pg.223). Ibn Asaakir has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.8 Pg.224).

that man can take charge of all his affairs; never complain of your calamities, never speak about your illness and never claim that you are spiritually pure." (1)

Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ said, "Beware of the curse of the oppressed and the curse of the orphan because both travel (to Allaah) at night when people are fast asleep." He also said, "The person whom I hate most to oppress is the one who has none other than Allaah رَضِيَ اللَّهُ عَنْهُ to ask help of." (2)

Hadhrat Ma'mar reports from a companion that Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ once wrote to Hadhrat Salmaan رَضِيَ اللَّهُ عَنْهُ saying, "Dear brother! Make the most of your health and free time before that calamity strikes which all of mankind cannot repel (death). Also make the most of the du'aa of the afflicted person. Dear brother! Let the Masjid be your home because I have heard Rasulullaah ﷺ say, 'The Masjid is home to every person with Taqwa.' For those whose homes are the Masaajid, Allaah رَضِيَ اللَّهُ عَنْهُ has also guaranteed happiness, contentment and a safe passage across the bridge of Siraat en route to the pleasure of his Rabb رَضِيَ اللَّهُ عَنْهُ.

Dear brother! Have mercy on the orphan, keep him close to you and feed him from the food that you eat. When a person once came to Rasulullaah ﷺ complaining of a hard heart, I heard Rasulullaah ﷺ ask him, 'Do you want your heart to soften?' When the man replied in the affirmative, Rasulullaah ﷺ advised him saying, 'Keep an orphan close to you, pass your hand over his head and feed him from your own food. This will soften your heart and settle your needs.'

Dear brother! Never collect that for which you will be unable to express gratitude because I have heard Rasulullaah ﷺ say, 'On the Day of Qiyaamah, that wealthy person who obeyed Allaah with regards to his wealth will be brought forward. He will be in front of his wealth and it will be placed behind him. Every time, he stumbles on the bridge of Siraat, his wealth will say to him, 'Go on! You have fulfilled the rights due from you.' Thereafter, the wealthy person who did not obey Allaah with regards to his wealth will be brought forward with his wealth on his shoulders. His wealth will cause him to stumble saying, 'May you be destroyed! Why did you not obey Allaah when it concerned me?' This will continue until the person will himself call for his destruction.'

Dear brother! I have been informed that you have purchased a slave. I have heard Rasulullaah ﷺ say, 'A person remains connected to Allaah and Allaah to him as long as another is not in his service because as soon as another person is in his service, reckoning becomes incumbent for him.' In fact (my wife) Ummu Dardaa requested me for a servant at a time when I was well off but I disapproved of the idea because of this reckoning that I heard about. Dear brother! Who is there to assure us that we will meet on the Day of Qiyaamah without fear of reckoning? Dear brother! Never fall into deception about being a companion of Rasulullaah ﷺ because we have lived long after him and Allaah Alone knows what we have done in this time." (3)

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.224).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.221).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.224). Ibn Asaakir has reported a similar narration without the portion from "In fact Ummu Dardaa...", as quoted in *Kanzul Ummaal* (Vol.8 Pg.224).

Hadhrat Abdur Rahmaan bin Muhammad Muhaaribi reports that Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ once wrote to a companion of his saying, "Everything you have in this world belonged to someone else previously and will soon be going off to someone else after you. Nothing of it belongs to you apart from what you have sent ahead (to the Akhirah) for yourself (by spending in the right causes). You should therefore give preference to yourself over even your righteous children because you are proceeding towards a Being Who will not accept excuses (for your failure to spend correctly) and your amassing of wealth will be only for those who will not even thank you for it. Your amassing of wealth is only for one of two persons. It may be for a person who uses it in the obedience of Allaah, because of which he will have the good fortune that you had been deprived of. On the other hand it may be for someone who uses it in the disobedience of Allaah, in which case you will be ill-fortuned because it was you who saved it for him. By Allaah! Neither of these two deserves to have their burdens lightened by you having to carry it on your back. You Muslims therefore should not give preference to anyone else over yourself. Hope for Allaah's mercy to descend on those of them who have passed on and trust that Allaah will provide for those of them who are still left alive. Was Salaam." (1)

Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ once wrote to Hadhrat Maslamah bin Mukhallad saying, "When a person's actions conform with Allaah's commands, Allaah loves the person and when Allaah loves him, Allaah makes all of His creation love the person as well. On the contrary, when a person's actions do not conform with Allaah's commands, Allaah dislikes the person and when Allaah dislikes him, Allaah makes all of His creation dislike the person as well." (2)

Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ also said, "There is no Islaam without obedience to Allaah and no good without affiliating with the broader Muslim community and without wishing well for (the Deen of) Allaah, for His Khalifah and for the Mu'mineen in general." (3)

The Advices of Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ

Hadhrat Sufyaan Thowri narrates that Hadhrat Abu Dharr Ghifaari رَضِيَ اللَّهُ عَنْهُ once stood up near the Kabah and said, "O people! I am Jundub Ghifaari. Come to this well-wishing and caring brother." When the people had gathered all around him, he said, "Tell me. If any of you wishes to undertake a journey, Will he not prepare sufficient provisions to see him through comfortably until he reaches his destination?" When the people confirmed this, he continued, "Well, then the journey to Qiyaamah is the furthest that you will ever undertake, so do take enough provisions to see you through comfortably." The people then asked, "And what is enough to see us through comfortably?" Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ explained, "Perform a Hajj to take care of important matters, fast on an extremely hot day to take care of the very long Day of Resurrection, perform two Rakaahs salaah in

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.216).

(2) Ibn Asaakir. As quoted in *Kanzul Ummaal* (Vol.8 Pg.225).

(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.227).

the darkness of the night to take care of the loneliness of the grave and either say a good word or refrain from saying a bad word to take care of standing before Allaah on that crucial day (of Qiyaamah). Spend your wealth in Sadaqah and you will be saved from the difficulties of the Day of Qiyaamah. In this world you should attend only two types of gatherings; gatherings to acquire the Aakhirah and gatherings to seek Halaal sustenance. You would not want a third type of gathering because apart from not doing you any good, it will cause you harm. You should also spend your Dirhams in two places; one should be spent on lawful expenses for your family and the other you should send ahead for your Aakhirah. You would not want a third type of Dirham because apart from not doing you any good, it will cause you harm." Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ then called out at the top of his voice, "O people! Greed has killed you and you will never be able to get all that you are greedy for." (1)

Hadhrat Abdullaah bin Muhammad reports that he heard a reliable scholar say, "The news has reached me that Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ once said, 'O people! I am a well-wisher to you and have tremendous compassion for you. Perform salaah in the darkness of the night to take care of the loneliness of the grave, fast in this world to take care of the extremely hot Day of Resurrection and spend in Sadaqah and you will be saved from the difficulties of the Day of Qiyaamah. O people! I am a well-wisher to you and have tremendous compassion for you.'" (2)

Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ also said, "People are born to die and buildings are built to fall into ruins. That which shall come to an end is sought with greed while that which is everlasting is being ignored. Oh how wonderful are the two things that people dislike; death and poverty." (3)

Hadhrat Hibbaan bin Abi Jabalah reports that both Hadhrat Abu Dharr رَضِيَ اللَّهُ عَنْهُ and Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ said, "You are born to die, you build buildings to fall into ruins, you greedily hanker after that which shall come to an end while ignoring that which is everlasting. Ah! How wonderful are three things that people dislike; death, illness and poverty." (4)

The Advices of Hadhrat Hudhayfah bin Yamaan رَضِيَ اللَّهُ عَنْهُ

The Living Dead

Hadhrat Abu Tufayl narrates that he heard Hadhrat Hudhayfah رَضِيَ اللَّهُ عَنْهُ say, "O people! Do you have no questions to ask me? While others used to ask Rasulullaah ﷺ about the good things to happen, I used to ask him about the evil. Will you not ask me about the living dead? Allaah sent Muhammad ﷺ who called people away from misguidance towards guidance and away from kufr towards Imaan. When those who responded to his call he said, the dead were

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.165).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.165).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.163).

(4) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.224).

given life because of the truth (that they accepted) while those who were alive (physically), actually died (spiritually) because they adhered to falsehood. Thereafter, when Nubuwwah had left (with the demise of Rasulullaah ﷺ), there came Khilaafah on the pattern of Nubuwwah, which will be followed by despotic kingship. Those who will oppose this (despotism) with their hearts, hands and tongues will be practising on the complete truth. As for those who oppose it with their hearts and tongues but who restrain their hands will be leaving a branch of the truth. There will be those also who will oppose it within their hearts only while restraining their hands and tongues. Such people will be **omitting two branches** of the truth. Then there will be those will neither oppose it with their hearts nor their tongues (let alone their hands). Such people are the living dead."⁽¹⁾

Hearts are of Four Types

Hadhrat Hudhayfah رضي الله عنه once said, "Hearts are of four types; (1) the veiled heart, which is the heart of the Kaafir, (2) the two-faced heart, which is the heart of the hypocrite, (3) the clear heart containing a shining lantern, which is the heart of a Mu'min and (4) the heart that contains both hypocrisy and Imaan. The example of Imaan is like a tree that grows bigger with pure water while the example of hypocrisy is like a blister that grows bigger with blood and pus. Therefore, the heart will be overpowered by whichever of the two (Imaan and hypocrisy) is overwhelming." ⁽²⁾

His Advice Concerning Enticement and other Matters

Hadhrat Hudhayfah رضي الله عنه is also reported to have said. "The trial of temptation (to do evil) presents itself to the hearts of people. When the heart accepts it, a black spot appears on the heart and if the heart rejects it, a white spot appears. Whoever wishes to know whether such enticement has afflicted him or not, should assess himself. He should know that it has afflicted him when he starts regarding as Haraam something that he always regarded as Halaal or when he starts regarding as Halaal something that he always regarded as Haraam." ⁽³⁾

Hadhrat Hudhayfah رضي الله عنه also said, "Beware of the trials of temptation which none can stand up to by himself because I swear by Allaah that whenever someone tries to stand up to them by himself, it sweeps him away just as a flood sweeps dirt away. When they arrive, these trials appear to be right and the ignorant ones will even claim that they appear to be right. However, it is only when they are leaving that it becomes manifest that they were really not. When you see such trials approach, remain squatting in your homes, break your swords and cut your bowstrings." ⁽⁴⁾

Hadhrat Hudhayfah رضي الله عنه said, "Verily, the trials of life have periods of repose and periods of upheaval. If you ever have the option to die when it is in repose, ensure that you do so." By the periods of repose, Hadhrat Hudhayfah رضي الله عنه was

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.274).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.276).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.272).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.273).

referring to the periods when swords are sheathed (when there is no in-fighting between the Muslims). ⁽¹⁾

Hadhrat Hudhayfah رَضِيَ اللَّهُ عَنْهُ also said, "Verily, corruption stems from three persons; from the powerful and proficient scholar who uses the sword to annihilate everything that is presented to him, from the orator who calls people towards such corruption and from the ruler. As for the (first) two, such corruption will floor them flat on their faces. As for the ruler, it will keep clawing at him until it affects all those with him as well." ⁽²⁾

Another narration states that Hadhrat Hudhayfah رَضِيَ اللَّهُ عَنْهُ once said, "Even pure wine is not more effective than the trial of life in eliminating (causing to falter) the senses of a person." ⁽³⁾

Yet another narration quotes Hadhrat Hudhayfah رَضِيَ اللَّهُ عَنْهُ as saying, "There shall come a time when none shall have safety besides the person who makes a du'aa like a drowning person does." ⁽⁴⁾

Hadhrat A'mash reports that the news reached him that Hadhrat Hudhayfah رَضِيَ اللَّهُ عَنْهُ said, "The best of you is not the one who forsakes this world for the Akhirah, nor the person who forsakes the Akhirah for this world. Rather, he is the one who takes from both worlds." ⁽⁵⁾

The Advices of Hadhrat Ubay bin Ka'b رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abul Aaliya reports that when a man once asked Hadhrat Ubay bin Ka'b رَضِيَ اللَّهُ عَنْهُ for some advice, Hadhrat Ubay رَضِيَ اللَّهُ عَنْهُ said, "Make the Qur'aan your guide and be satisfied to have it as your judge and arbiter because it has succeeded your Rasool ﷺ amongst you. It is an intercessor (on the Day of Qiyaamah) whose intercession will be accepted and a witness whose testimony cannot be faulted. It speaks of you and of those before you, it judges the matters between you and together with news about you, it also contains news of those to come after you." ⁽⁶⁾

Hadhrat Ubay bin Ka'b رَضِيَ اللَّهُ عَنْهُ said, "Whenever a servant forsakes anything for the pleasure of Allaah, Allaah replaces it with something better from sources he never expected. On the other hand, when a servant looks down on something and takes it wrongly, Allaah brings forth something much more serious from sources he never expects." ⁽⁷⁾

Hadhrat Ubay bin Ka'b رَضِيَ اللَّهُ عَنْهُ also said, "A Mu'min is in one of four conditions; when afflicted with difficulties, he exercises patience, when given something, he is grateful, when speaking, he is truthful and when passing judgement, he is just. He also journeys in five instances of Noor (celestial light), regarding which Allaah says, "نُورٌ عَلَى نُورٍ" "Noor upon Noor" ⁽⁸⁾. His speech is Noor, his knowledge is

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.274).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.274).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.274).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.274).

(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.278).

(6) Abu Nu'aym in his *Hilya* (Vol.1 Pg.253).

(7) Abu Nu'aym in his *Hilya* (Vol.1 Pg.253).

(8) Surah Nur, verse 35.

Noor, the places he enters are filled with *Noor*, the places he exits from are filled with *Noor* and the place he will go to on the Day of Qiyaamah will be one of *Noor*. On the other hand, the **Kaafir** journeys through five instances of **darkness**. His speech is darkness, his knowledge is darkness, the places he enters are filled with darkness, the places he exits from are filled with darkness and the place he will go to on the Day of Qiyaamah will be one of darkness." (1)

Hadhrat Abu Basrah reports that a companion of his named Jabar or Juwaybir once said, "When I went to request a slave-girl from Hadhrat Umar ﷺ during his Khilaafah, I reached Madinah at night. Since I have been blessed with a keen mind and an eloquent tongue, when I went to Hadhrat Umar ﷺ, I started ridiculing and demeaning this world, ending off on a note that left the world totally without value. When I had finished, a man who was sitting next to Hadhrat Umar ﷺ said, 'Everything you said was in order, apart from the manner in which you ridiculed this world. Do you know what this world really is? **This world is our means of reaching the Aakhirah.** It contains our provisions for the Aakhirah and all your deeds for which you will be rewarded in the Aakhirah.' His subsequent speech about the world happened to be one of a person who obviously knew much more about this world than I did. 'O Ameerul Mu'mineen!' I asked, 'Who is this man next to you?' Hadhrat Umar ﷺ replied, 'He is the leader of the Muslims Ubay bin Ka'b ﷺ.'" (2)

Addressing Hadhrat Ubay bin Ka'b ﷺ, someone once asked, "O Abul Mundhir! Please give me some advice." Hadhrat Ubay ﷺ then advised him saying, "Never delve into matters that do not concern you, stay away from your enemy and exercise caution even when it comes to your friends. Envy a living person only for that which you would envy a dead person for and never ask a need from a person who has no concern for fulfilling it for you." (3)

The Advices of Hadhrat Zaid bin Thaabit ﷺ

Hadhrat Dinaar Bahraani narrates that Hadhrat Zaid bin Thaabit ﷺ once wrote to Hadhrat Ubay bin Ka'b ﷺ saying, "Verily Allaah has made the tongue an interpreter for the heart and has made the heart a treasure chest and a shepherd. The tongue therefore follows the instructions of the heart and as long as the heart remains in charge of the tongue, the speech emerging from the tongue will be pleasant and correct. The tongue will then make no slip-ups and blunders. There is however no tolerating person whose heart does not lead his tongue. When a person leaves his tongue to do the talking without conforming with the dictates of the heart, he cuts off his nose (embarrasses himself). However, when he weighs his words with his actions, his words will always be true. People often say, '**Every miser you see is generous with words but stingy with actions.**' This happens when the tongue precedes the heart. People also say, 'Can a person have any honour or manliness when he does not practise what he

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.255).

(2) Bukhaari in his *Adab*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.132).

(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.224).

speaks when he knows well at the time of making the statement that it is true and that he is obliged to do as he says?' One must never look at the faults of others because the person who looks at the faults of others while not taking his own faults seriously is like a person who unnecessarily burdens himself with doing that which he has not been instructed to do. Was Salaam." (1)

The Advices of Hadhrat Abdullaah bin Abbaas رَوَاةُ السَّابِقِ

Hadhrat Abdullaah bin Abbaas رَوَاةُ السَّابِقِ once said, "O sinner! Never feel that you are safe from an evil end. There are several things that are worse than the sin that you actually commit. Your failure to be embarrassed for those on your right and left when committing the sin is worse than the sin itself. Your laughing (after the sin) when you have no idea what Allaah intends doing with you is worse than the sin itself. Your pleasure after you have successfully completed the sin is worse than the sin itself. Your anguish when unable to commit the sin is worse than successfully completing the sin itself. When committing the sin, you fear more that the wind should not blow the curtain of your door rather than fearing that Allaah is watching you. This is worse than committing the sin itself. Alas! Do you know what was the slip Hadhrat Ayyoob رَوَاةُ السَّابِقِ committed, because of which Allaah afflicted him with illness and the loss of his wealth? The slip he made was that when a poor person sought his aid to avenge a wrong done to him, he neither assisted him nor did he enjoin good or forbid the oppressor from wronging him. It was for this reason that Allaah afflicted Hadhrat Ayyoob رَوَاةُ السَّابِقِ with the trial." (2)

Hadhrat Abdullaah bin Abbaas رَوَاةُ السَّابِقِ said, "Ensure that you fulfil the Faraa'idh. Fulfil the rights owing to Him that Allaah has prescribed and seek His assistance in doing so. Whenever Allaah knows that a servant has a sincere intention and is aspiring for the rewards that are with Allaah, Allaah wards off from him all that he dislikes. Allaah is the Absolute Sovereign Who does as He pleases." (3)

Hadhrat Abdullaah bin Abbaas رَوَاةُ السَّابِقِ is also reported to have said, "Whether a person is a true Mu'min or a sinner, Allaah has already decreed his Halaal sustenance. If he is patient until it comes his way, Allaah gives it to him. However, if he is impatient and takes from something Haraam, Allaah deducts that much from his Halaal sustenance." (4)

The Advices of Hadhrat Abdullaah bin Umar رَوَاةُ السَّابِقِ

Hadhrat Abdullaah bin Umar رَوَاةُ السَّابِقِ said, "Whenever a servant receives anything of this world, it reduces his status in Allaah's sight even though the person may be enjoying an honourable status with Allaah." (5)

Hadhrat Abdullaah bin Umar رَوَاةُ السَّابِقِ also said, "A man cannot reach the apex of

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.224).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.324). Ibn Asaakir has reported a similar narration from Hadhrat Abdullaah bin Abbaas رَوَاةُ السَّابِقِ up to the word "Alas!", as quoted in *Kanzul Ummaal* (Vol.2 Pg.248).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.326).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.326).

(5) Abu Nu'aym in his *Hilya* (Vol.1 Pg.306).

Imaan until he regards people as being foolish in Deen (because of them preferring this world over the Aakhirah)." (1)

Hadhrat Mujaahid reports that he was once walking with Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ when they passed by some ruins. "O ruins!" Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ said, "What has happened to your inhabitants?" "O ruins!" Hadhrat Mujaahid repeated, "What has happened to your inhabitants?" Hadhrat Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُ then replied, "They have left and all that has remained behind are their actions." (2)

The Advices of Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ

Hadhrat Wahab bin Kaysaan narrates that Hadhrat Abdullaah bin Zubayr رَضِيَ اللَّهُ عَنْهُ once wrote to advise him saying, "The people of Taqwa have certain traits by which they are recognised and which they recognise within themselves. These include patience during times of adversity, happiness with Allaah's decree, gratitude for bounties and submission to the commands of the Qur'aan. **A ruler is just like the marketplace.** Only that commodity is brought to the marketplace which is popular. Therefore, if the truth is popular with a ruler, it will be brought to him and people of the truth will come to him. On the other hand, if falsehood is popular with a ruler, the people of falsehood will come to him and it is falsehood that will prevail with him." (3)

The Advices of Hadhrat Hasan bin Ali رَضِيَ اللَّهُ عَنْهُ

Hadhrat Hasan bin Ali رَضِيَ اللَّهُ عَنْهُ once said, "When a person hankers after this world, it makes him sit down (makes him subservient to it), whereas the person who exercises abstinence cares not who eats from it. The person who aspires for this world becomes the slave of those who possess the world. Whereas even the least of it is sufficient for the person who does not aspire for it, having all of it will not benefit the one who hankers after it. The person whose days are the same (without any spiritual progress) is in great deception while the person who is better off today than he will be tomorrow (whose spiritual condition worsens from day to day) is at a loss. As for the person who does not monitor the damages done to himself (to his spirituality) is truly at a loss and death is really better for such a person." (4)

Hadhrat Hasan bin Ali رَضِيَ اللَّهُ عَنْهُ also said, "You should know that tolerance is a source of beauty (in character) and fulfilling ones promises is a sign of manliness. Haste is sign of foolishness, excessive travelling weakens a person, keeping company with wicked people is a blemish (to one's character) and keeping company with sinful people is a source of doubts (entering one's heart)." (5)

Hadhrat Hasan bin Ali رَضِيَ اللَّهُ عَنْهُ is also reported to have said, "**People are of four**

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.306).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.312).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.336).

(4) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.8 Pg.222).

(5) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.237).

types. Some are those who have a great share of goodness but no good character. Then there are those who have good character but no share of goodness. There are those also who have neither any share of goodness nor good character and these are the worst of the lot. Then there are the best of them all, who are those with good character together with a great share of goodness."⁽¹⁾

The Advices of Hadhrat Shaddaad bin Aws رَضِيَ اللَّهُ عَنْهُ

Hadhrat Ziyaad bin Maahak narrates that Hadhrat Shaddaad bin Aws رَضِيَ اللَّهُ عَنْهُ used to say, "Verily you people have seen no good apart from its causes and seen no evil apart from its causes because all of true goodness lies in Jannah and all of true evil lies in Jahannam. Verily this world is a ready commodity from which the righteous and the sinner eat equally. The Aakhirah on the other hand is a place where the All Powerful Sovereign shall pass judgement. Each of these two places have their children, so be amongst the children of the Aakhirah and do not be amongst the children of this world."

Referring to Hadhrat Shaddaad bin Aws رَضِيَ اللَّهُ عَنْهُ, Hadhrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ said, "While some people have been blessed with knowledge and not with forbearance, Abu Ya'la (Hadhrat Shaddaad bin Aws رَضِيَ اللَّهُ عَنْهُ) has been blessed with both knowledge and forbearance."⁽²⁾

The Advices of Hadhrat Jundub Bajali رَضِيَ اللَّهُ عَنْهُ

Hadhrat Jundub Bajali رَضِيَ اللَّهُ عَنْهُ once said, "Fear Allaah and recite the Qur'aan because it is light for a dark night and adornment for the day despite difficulties and poverty. When affliction strikes, let it be in your wealth rather than in your health, otherwise in your health rather than in your Deen. Remember that the true loser is he who suffers a loss in his Deen and the truly destroyed one is he whose Deen has been destroyed. Behold! There is no poverty after Jannah and no wealth after Jahannam because the prisoner of Jahannam will never be released, the injured there shall never be healed and the fire there shall never be extinguished. Remember that even a handful of blood that a Muslim drew from his brother will become an obstacle for him entering into Jannah. Whenever he tries to enter any of its gates, he will find it there to push him away. Remember also that when a person dies and is buried, it will be his belly that will be the first to (decompose and) emit an odour. You should therefore not add an additional stench (of Haraam food) to the odour. Fear Allaah when it concerns your wealth and avoid spilling blood."⁽³⁾

The Advices of Hadhrat Abu Umaamah رَضِيَ اللَّهُ عَنْهُ

His Advice on the Occasion of a Funeral

Hadhrat Sulaym bin Aamir reports that they were in the company of Hadhrat Abu

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.237).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.264).

(3) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.8 Pg.222).

Umaamah Baahili رضي الله عنه when they once left the gates of Damascus to accompany a funeral procession. After performing the Janaazah salaah and when burying the person, Hadhrat Abu Umaamah رضي الله عنه said, "O people! You are spending your mornings and evenings in a place (this world) where your good deeds and sins are being distributed." Pointing towards the grave, he then said, "You will soon be leaving for another place, which is this house of loneliness, this house of darkness, this house of worms and this house of narrowness for all apart from the one for whom Allaah widens the grave. After this you will be proceeding to the various stages of the Day of Qiyaamah and you will be experiencing them when such a command will come from Allaah that will cause some faces to brighten and others to darken. As you people then proceed to another stage, people will be enveloped in extreme darkness, after which light will be handed out and every Mu'min will receive some light. The Kaafir and the Munaafiq will however be left alone and not given any light. It is this example that Allaah cites in His Book when He says:

﴿أَوْ كَظُلُمٍ فِي بَحْرٍ لُّجِّيٍّ يَغْشَاهُ مَوْجٌ مِّنْ فَوْقِهِ مَوْجٌ مِّنْ فَوْقِهِ سَحَابٌ ۖ ظَلَمَتْهُ
بَعْضُهَا فَوْقَ بَعْضٍ ۖ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكْذِبْهَا ۖ وَمَنْ لَّمْ يُجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ
مِنْ نُّورٍ ۖ﴾ (سورة نور: آيت ٤٠)

Or (another striking example is that of the condition of a Kaafir which is) like a multitude of darkness beneath a deep ocean (which itself is dark because of the depth). (To add to the darkness,) There covers him a wave, above which is another wave, above which there is a cloud (which prevents even the vaguest forms of outside light from reaching him). Darkness upon darkness. (The darkness is so intense that) He is unable to see his own hand when he extends it before himself. There can be no light for the one for whom Allaah has not ordained any light. {Surah Noor, verse 40}

Just as a blind person cannot take sight from a seeing person, the Kaafir and the Munaafiq will be unable to take light from the Mu'min. The Munaafiq men and women will then say to those who had Imaan:

﴿انظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا ۖ﴾ (سورة حديد: آيت ١٣)
'Wait for us so that we may have some of your light.' It will be said, 'Return from where you came (where the light was distributed) and search for light there!' {Surah Hadeed, verse 13}

Such will be the manner in which Allaah will deceive the Munaafiqeen, as Allaah says:

﴿إِنَّ الْمُنَافِقِينَ يُخَدِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ ۖ﴾ (سورة نساء: آيت ١٤٢)

Indeed the hypocrites (try to) deceive Allaah (by pretending to be Muslims) whereas He deceives them." {Surah Nisaa, verse 142}

When they then return to the place where the light was distributed, they find

nothing and then return to where they had been. However, by then a wall with a door will have already been placed between them (separating them from the Mu'mineen). Allaah says about it:

﴿بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ﴾ (سورة حديد: آيت ١٣)

Allaah's mercy will be on the inside (of the wall where the Mu'mineen are) while there will be punishment on the outside (where the hypocrites have been left)." {Surah Hadeed, verse 13}

Hadhrat Sulaym bin Aamir says, "The Munaafiqeen will then remain in deception until the light is distributed and the Munaafiq is finally separated from the Mu'min." (1)

His Advice to a Group that Came to See him

Hadhrat Sulaymaan bin Habeeb says, "I was with a group of people that went to see Hadhrat Abu Umaamah رَضِيَ اللهُ عَنْهُ. I found him to be a frail and old man whose wit and speech belied his physical appearance. He said at the very beginning of the conversation, 'Verily this gathering of yours is Allaah's message to you and His proof against you because Allaah's Rasool ﷺ conveyed the message he was sent with and his Sahabah رَضِيَ اللهُ عَنْهُمْ conveyed what they heard (from Rasulullaah ﷺ). You people should therefore also convey what you hear.

There are **three persons** for whom Allaah stands guarantee to either enter them into Jannah or return them home with their share of rewards and booty. The (first is the) person who departs in the path of Allaah. Allaah stands guarantee to either enter him into Jannah or return him home with his share of rewards and booty. The (second is the) person who makes wudhu and then proceeds to the Masjid. Allaah stands guarantee to either enter him into Jannah or return him home with his share of rewards and booty. The (third is the) person who enters his house with Salaam."

He then continued, "There is a bridge in Jahannam with seven smaller bridges, the central one of which will be for determining the settlement of debts. A person will be brought forward and when he reaches this central bridge, he will be asked, 'What debts do you have outstanding?' He will then be taken into custody."

Hadhrat Abu Umaamah رَضِيَ اللهُ عَنْهُ then recited the verse:

﴿وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا﴾ (سورة نساء: آيت ٤٢)

They will not be able to hide anything from Allaah. {Surah Nisaa, verse 42}

The person will then admit all the debts he had and will be instructed to settle them. He will plead, 'I have nothing. I do not know with what I can settle them!' The angels will then be instructed to take his good deeds (to be paid to the creditors) and this will be done continuously until he is left with no good deeds at all. When his deeds are finished, the angels will be instructed to take from the sins of his creditors and stack them on him. **The report has reached me that although some people will appear (in the Day of Qiyaamah) with mountain**

(1) Ibn Abi Haatim, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.308). Bayhaqi has reported a similar narration in his *Asmaa was Sifaat* (Pg.240).

loads of good deeds, these deeds will continuously be taken for those with claims against him until he is left with no good deeds at all. He will then be burdened with the sins of those with claims against him until the sins reach the enormity of mountains.

Refrain from lying because lying leads to sin and sin leads to Jahannam. Ensure that you are always truthful because truthfulness leads to righteousness and righteousness leads to Jannah. O people! You have become more astray than the people during the Period of Ignorance. While Allaah has decreed that a Dinaar spent in the path of Allaah equals seven hundred Dinaars and that a Dirham spent equals seven hundred Dirhams, you people still hoard them in your purses. Listen well! I swear by Allaah that victories have been achieved not by swords decorated with gold and silver, but by swords that had only (animal) tendons, lead and iron to decorate them." (1)

The Advices of Hadhrat Abdullaah bin Busr رَضِيَ اللَّهُ عَنْهُ

Hadhrat Abdullaah bin Busr رَضِيَ اللَّهُ عَنْهُ once said, "People with Taqwa are simple, Ulema are leaders and being in their company is not only an act of Ibaadah, but something more. The passage of night and day only reduce your life spans while the records of your actions are well preserved. Prepare your provisions because it is as if you have already reached your place of return (the Aakhirah)."(2)

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(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.223).

(2) Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.224).